



Focus on Zionism

A Christian Zionist view of Zionism in relation to the Bible, the Jewish State, and World Peace

*"Zionism is, in sum, the constant and unrelenting effort
to realize the national and universal vision of the
Prophets of Israel."*

Yigel Allon
at
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INTRODUCTION

IN THESE TROUBLED DAYS, and probably for the first time in recorded history, thinking men are puzzled and apprehensive on a truly universal scale, as the prospect of a failure and collapse of our world order presents itself, like a dark specter, before their minds. In the past, we read, men sought and usually found alternatives when their terms of living became unacceptable, always assuming that those alternatives were there for the finding. At worst, peoples from without would move in and take over when a nation, or even an empire, crumbled to anarchic decay. Always there were alternatives and with them, Hope.

The puzzling, frightening thought which continually and ever more insistently asserts itself, is that the world is running out of — or has already run out of — alternatives. There are now no "peoples from without" to look to, since in our shrinking world, all nations are involved and the peoples "within" are reaching their wits' end.

Warnings have been sounded, ultimatums have been given and everything from a world-wide economic and social disaster to universal annihilation and planetary devastation have been threatened as the penalty for failing to find an alternative world order. Yet the problems facing mankind, with turmoil mounting on all sides, are so complex and so vast that none of the world's wise men has any idea what that alternative is — or even if there is one.

AN HISTORICALLY UNIQUE EVENT

It is against this ominous setting that an event of truly historic proportions has thrust itself, against all precedent and probability, upon the world scene. The regathering of the scattered people of Israel to their ancient homeland from all the countries in the world where they had been driven in exile, and their sudden, dramatic rise to nationhood and influence in world affairs, is unique.

Hope for the Jew comes at a time when hope for the Gentile world is falling away, as uncertainty, fear and growing despair take over. Marxists, Monetarists and all philosophers of

the middle political and economic roads have made their bid for future prosperity, but to no avail. They have sought by new industrial growth, new social patterns, new alliances and mergers and by every other means they can conceive, to stabilize their own, and world conditions. The news each day is a depressing catalogue of their failures.

Much to the contrary of all their understanding, the answer — the only answer — to their problems and the key to a future of world-wide security and prosperity, lies in the past where neglected truths have been concealed under the traffic of our present civilization's affairs.

It is for the Jew — the Israeli Jew in particular — to understand this situation, for these neglected truths are his. At the present time when Gentile rulers and Gentile societies are losing confidence in themselves and in their mores, Israel is rising out of her checkered historic and religious past to a vision of the future bright with Hope.

Yet as we look at Israel today, who could believe such a thing? Threatened militarily and by economic boycott from without, vastly outnumbered by sworn enemies and with her allies wavering in their support, torn by political, religious and ethnic factions within, her internal economy in a whirling inflationary spiral that few countries could survive — where is that Hope to be seen?

The best and possibly the only answer to such a deep and complex question is a simple, conceptual one. The sum of Israel's hope, which in turn enshrines the ultimate hope of the whole world of mankind, is in one word. That word is "Zionism." As it is written: "And many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the Law and the Word of the Lord from Jerusalem. And ... nation shall not lift up a sword against nation, neither shall they learn war any more." (Mic. 4:2, 3) *"The joy of the whole earth is mount Zion ... city of the great King."* (Psa. 48:2)

ORIGINS

Four millennia have passed since Abraham, at the time of his father Terah's death, passed from Haran into Canaan that there he might secure and bind the covenant proposed to him by God some time before (Gen. 12:1-4). That covenant, when it was made on Moriah's mountain and sealed with God's oath, was a unilateral statement of God's purposes in calling Abraham, in guaranteeing that his seed would eventually bless all the nations of earth and in granting him and his seed the Land of Canaan for an everlasting possession (Gen. 17:1-8; 22:15-18).

Thereby was the foundation of Zionism laid, a thousand years before the word even entered the Hebrew language. As an embryo, the idea lived on and grew in Joseph's request of faith to have his bones removed to Canaan, the Land of Promise (Gen. 50:24, 25); but the "birth" was long delayed. From Joseph's day, two hundred years were to pass before the birthpangs were begun in the Passover and the coming out of Egypt. They intensified in Sinai's covenant and law, and in the wanderings and warfare of forty Tabernacle years with Moses. Then came the birth as,

under Joshua's leadership, Israel issued forth through the breach of Jordan's parted waters to take that Land of Promise.

ZION'S RISE

Yet it was a nameless birth. It was indeed the Land of Promise, but not yet Zion, when Judges ruled. Five hundred years rolled by in changing fortunes before David came, the man after God's own heart (1 Sam. 13:14). He took by siege and storm from Jebus the fortress-hill of Zion, and removed that reproach from the midst of the Land (Josh. 15:63; Judges 1:21). He called the place the City of David, but its citadel was Zion and remains so to this day, epitomizing to every believing Jew his inalienable right to the Land of Promise.

For four hundred years of prosperity or failure according to their keeping of God's law, the sons of David sat on Judah's throne. To the North the ten rebellious tribes degenerated under their unbidden kings from Jeroboam to Hoshea, to reach God's final judgment, and were by Assyrian invaders carried away into captivity and historic obscurity. Judah's Kings fared little better. As they forgot and ruled in pride, the people sinned, the land failed and foreigners oppressed. In due time, in spite of Prophets' warnings and dire predictions, King and people together followed their Northern brethren into captivity (Jer. 18:15-17), but not into the same obscurity. God would surely punish His people, but He would not forget them (Isa. 49:15).

Jeremiah and the faithful few who had loved Zion mourned, as God in righteous anger thus moved against His people. There, in Babylon, the captives remembered. In the lands beyond the great river they wept when they remembered Zion.

Yet even there a question must be raised — how many wept? And how many sought assimilation in advantageous Gentile conditions, forgetting their allegiance to Jerusalem?

With the coming of Cyrus, named by Isaiah long years before when Hezekiah had ruled in Judah, came the promised release (Isa. 44:28; 45:1). Those who wept need weep no more as Zerubbabel set forth with the King's authority to return to the Land and to rebuild the fallen Temple. Yet who set out upon that journey of faith and Hope? But fifty thousand souls, from all those scattered across an Empire, and most of them from but two tribes, Judah and Benjamin. Some women, some children and some old ones who longed to lay their bones to rest with Joseph's in the Land, would be numbered among them (Ezra 3:12), a faithful remnant from a forgetful people.

Ezra, by persuasion, found seventeen hundred more, and by these all was the Temple raised again in a broken, neglected city in a desolate land (Ezra 8:1-36).

The faithful Nehemiah next returned, armed with the King's letters. He raised the spirits of the people. The walls of the city were rebuilt in the teeth of heathen opposition, and the gate was fastened securely in its place. Jerusalem and Zion stood up again to reassure the faithful, to reprove and warn the unfaithful, and to announce to the World that God's promises were sure, and that He will never cast off His people Israel.

Even so, Jerusalem was not yet free. In due time Persian overlord gave way to Greek and then to Roman, as God kept to the pattern of His judgment in Ezek. 21:26, 27. So passed another four hundred years, and yet again, although possessed of City, Temple, Priest and Prophet, the Law fell into disuse among the many. Once more besieged, this time by a Roman army, the city fell, the Temple was burned and Zion was but a word on the lips and a longing in the heart of the faithful among an exiled people. Titus and Masada figured briefly but bloodily with Jerusalem as the years of the great eclipse, the Diaspora, set in. Bar Kokhba served but to intensify the rigour of the exile, for Jews were after his revolt forbidden even to enter the Holy City.

NO RESTING PLACE

Who can tell the miseries of Israel since that day? Gone was the Temple with its altar in the Holy Place. Gone was the Priesthood. Gone was the Bullock of Atonement. Gone was the city and its people, as once more the land lay desolate, this time for eighteen hundred years (Isa. 64:9-12).

In all the lands to which they went, Jews found no lasting respite from bitter persecutions of religious bigotry. Harried and hounded from city to city and from nation to nation, a target for every insult and a convenient scapegoat to carry any blame, the history of their experiences is a shame upon their great traducer and oppressor, Christendom. For all that, Jewish intellect flared up here and there in the gross darkness of Medieval Europe (Isa. 60:2) only to be followed by spoliation, violence and further expatriation.

As their homeland lay wasting under successive rule of Arab, Crusader, Kurd, Mameluke and Turk, the minds of deeper thinking Jews were largely preoccupied with the Kabbala and the Talmud. The guiding light of the Torah (Psa. 119:105) shone but dimly through the mysticism and endless commentary of those dark days. Yet each new wave of persecution cut through the shroud thus spun by human intellect (Isa. 55:8, 9) to reveal again the Promise and the Covenant. As they saw once more in clarity the true need and the destiny of Israel, the people cried again for their Messiah, and turned their hearts and thoughts to Zion (Psa. 77:7-20).

TEMPORARY RESPITE

With the retreat of the Middle Ages before Renaissance thinking and the upheavals of the Reformation, there came new freedoms and a broadening of the spectrum of Jewish society. Hasidism in Eastern Europe clung to piety, to the traditions and to the Yiddish language, while Haskalah sought Enlightenment, "Westernization" and that Emancipation which first saw the light of day in the Virginia Statute of Religious Liberty (1786), in the newly constituted United States of America. The movements of Reform and assimilation were soon to spread the pattern wider still.

THE FIRST "ALIYAH"

But yet again the eruption of anti-Semitism brought terror to the people, and the Pogroms of nineteenth and early twentieth century Russia and Eastern Europe led to another mass migration. While some sought "enlightenment" and liberty in lands where prosperity was established and

Jewish emancipation was won, among the faithful few it was not so. Groups such as the Bilu (Hebrew initials for "House of Jacob, come ye and let us go"), and Hibbat Zion (Hebrew for "Love of Zion") promoted a return to the Holy Land, and produced schemes for settlement there. The year 1882 saw in Palestine the start of a wave of immigration as the first "Aliyah" (ascent) got under way.

And so, while the forgetful many sought quick prosperity and, frequently, assimilation in established and prosperous Gentile society, the faithful few sought their neglected Land and their ancient Promise. On stony, desolate earth, with a few primitive tools, a handful of men cleared, dug, irrigated and planted in faith, and by these, Zionism moved from its occluded past into the promise of a bright new era. The time had come for God to favor Zion.

"But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations. Thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof" (Psa. 102:12-14).

THE MODERN MOVEMENT

The modern Zionist movement was built on the unshifting foundation of Jewish longings for their homeland. From the early eighteenth century, charismatic leaders of the Hasidim, known as "Rebbs", aided by the weariness of spirit, the constant danger of persecution and the grinding poverty of their flock among the Eastern exiles, had kept alive the hope of a Return. A few, from time to time, added strength of purpose to their faith and led the way in courageous, but sporadic and ineffectual attempts to resettle in their ancient Land. These, however, were early days. The "set time" (Psa. 102:13) was yet future and this religious imperative of largely Hasidic origin, having no logistic support, made little headway in promoting effective resettlement. Even so, it kept alive a Vision, and a Hope.

In 1878 C.E. the Berlin Congress of Nations, especially as a result of Benjamin Disraeli's efforts, decreed the amelioration of restrictions on Jews in Palestine. Then out of Haskalah's influence in Central Europe came a new approach in the Statesmanship of Zionism's great champion, Vienna's Theodor Herzl. In 1897 his idea of a sovereign Jewish State as the only solution to the Jewish problem was founded as a political concept at the first Zionist Congress in Basle. The modern movement was thus initiated as a political, not a religious, solution to the age-old problem of Jewish homelessness.

After Herzl's death in 1904 (an event which staggered early workers) the Zionist movement faltered, but was revived by an unexpected message from an entirely unexpected source. In 1910 a Christian, Charles Taze Russell, Gentile friend of the Jewish people and a deep student of Hebrew prophecy, penned twelve articles under the title "God's Chosen People", which aroused great curiosity and interest among the Jews. Nineteen years earlier, which was six years before the first Zionist Congress and when even Herzl's work was little known, he had included in his book, "Thy Kingdom Come", a long chapter headed "The Restoration of Israel".

The twelve articles, which appeared in the widely read "Overland Monthly" magazine, led to his being invited to address a Jewish mass meeting at the New York Hippodrome in that same year, 1910. More than 4,000 representative Jews attended and were uplifted and inspired as he spoke to them on their own Hebrew prophecies, assuring them of God's returning favor and a glorious future for Israel. As a result of widespread interest he published a special newspaper in Yiddish, "Die Stimme" (The Voice). Thus he and his cooperators aroused fresh interest in the prophecies and kindled again the fires of Zionistic zeal along religious (but not conversionist) lines. One wonders why he figures so seldom in Jewish Zionistic literature.

In 1914 the Great War broke out in Europe and hostilities spilled over into the Middle East. In 1917 the Islamic Turk fled Palestine before the advancing General Allenby and the British Expeditionary Force from Egypt, and, seemingly by a miracle, they left the city of Jerusalem intact and the Land itself in question for the future.

From the Pripet Marshes of Minsk, a Yiddish society, and the abject poverty of Russia's Pale of Settlement came the boy destined next to champion the Cause. Chemist, inventor, life-long Zionist and later friend of British Statesmen, Chaim Weizmann used every available argument and situation to promote a National Home for the Jewish people. In 1917, in spite of opposition from influential assimilated Jews, his efforts were rewarded in the Balfour Declaration with its support of the imperial government. Thus in that same year, as the blood and wealth of Christendom drained away on Flanders fields, the Land promised to Abraham and his seed was cleared and the Jews again were bidden by an alien empire's decree to return to establish there a National Home for their scattered people.

Between the wars, that Declaration was vitiated in violent Arab opposition, British hesitancy and the indifference of the rich Jews. Weizmann testifies that the land was bought from profiteering Arabs on the open market — not with the wealth of Millionaires, but with money from the pockets of the Jewish poor. Zerubbabel and Nehemiah would no doubt sympathize, remembering their own "Aliyah" experiences in the days of the Persian kings. Uncompromising militant Zionists such as Trumpeldor and Jabotinsky, however, held the hard-pressed, faithful Jews to their still visionary purposes in the Land during those years of British vacillation.

And then came Hitler, the war, the Holocaust. The call of Zionism, even in the face of rising German anti-Semitism, had not been popular. Wealthy Jews were so closely woven into the fabric of European society that they felt secure. The work of spreading Zionist ideas was hampered, as were the workers. And then, for most, it was too late. Hitler struck.

As the world recoiled from the horror of six million dead, the Jews of continental Europe who survived received that vital thrust toward their ancient homeland. Where the call of Zionism had failed, the terror of the death-camps succeeded and Jews poured South to reach Palestine by any means available. As they came ashore they surged past harassed British soldiers to kiss the earth they were so soon to fight for. World opinion turned against the British. On 29 November 1947 the General Assembly of the United Nations adopted a resolution calling for the establishment of a Jewish State in the land and on 14 May 1948, against all odds and historic probability, the

State of Israel was established in David Ben Gurion's reading of the Declaration of Independence. Five Arab states invaded the next day and quickly learned the first of a series of bitter lessons — that Israel had come to stay. Surely, since the Zionists had failed to persuade their Jewish brethren to return by "fishing" for them, the "hunters" had done their work (Jer. 16:14-16). The world looked on in shock; the Arab feared and Russia breathed out threats, but all to no avail, for the time had come for God to favor Zion.

ACCUSATIONS OF RACISM

From that time, the aims of Zionism have been the subject of much political misrepresentation. "Racism" is repugnant to the many nationalities gathered in the United Nations, and in that august assembly one may not overtly attack the Jew for having a homeland. And so, those nations and individuals who have hatred for the Jews attack them as Zionists. "Zionism is Racism", they say in justification, and the United Nations is being used as a platform for the attack. Strident voices are raised against Israel, as the unlikely partners of Marxism and Islam are made bed-fellows in their shared misunderstanding, and thereby their fear and hatred, of Zionism. Why this should be so, we shall see in a later chapter.

As Islam's oil supplies are held back or sold at soaring costs, the world staggers. Israel's potential allies take fright and speak against her, or keep silent when they should speak in her defence. Evidence is on all sides of overt and covert Arab pressure upon oil-hungry nations to alienate the Jews. It shows in international councils, commercial decisions, financial dealings and in the columns of the Press where unjust, distorted presentations of Israel's position, acts and motives are otherwise inexplicable.

Can Israel survive? With all these external difficulties, she has also religious and secular factions of her own population warring in the streets, and a racial mix that defies evaluation. Yet *as they love Zion*, so will God prosper the Jews and will reveal Himself to them through mighty works yet future. Each difficulty they face will be turned to good account as they learn, with His help (seen or unseen), to rule with equity.

Now a word for the so-called "Anti-Zionist Jews". Is not this a contradiction in terms? Where will such "Jews" stand when God delivers Zion (Psa. 69:35; 102:13-16; 132:12; Isa. 2:3; 30:19)? Thus far, this "Deliverance" has just begun. Israel's future, albeit fraught with seeming peril, is indeed glorious, as we survey that part of Prophecy which is not yet fulfilled.

"But thou, Israel, art my servant, Jacob whom I have chosen ... fear not, for I am with thee ... I will strengthen thee ... help thee ... uphold thee" (Isa. 41:8-10).

THE FUTURE

Sooner or later all Bible prophecies must be fulfilled (Isa. 55:10, 11). In our day, angry, but fearful nations of the old autocratic order in Christendom gather themselves together, mustering their supporting institutions to withstand an onslaught. The revolutionary masses with their hard core of anarchists are rising up against their former masters to destroy them. It is the onset of

the death-struggle of a worn-out world order. The Bible utters fearful prophetic warnings of the devastations which will sweep over the earth (Psa. 107:21-27; Isa. 34:1, 2, 8; 66:16; Dan. 12:1; Joel 1:15; Zeph. 1:14-16; 3:8, 9; Mal. 4:1), destroying those institutions with which Man has sought so unsuccessfully to govern and control his affairs. Selfishness and suspicion abound on all sides as knowledge increases and a great hail of Truth is sweeping away that "Refuge of Lies" wherein rulers have hidden themselves heretofore (Dan. 12:1, 4; Isa. 28:17).

The present build-up of events in the Middle East, together with the nature and location of Israel's main sworn enemy, Russia (Ezek. 38:14-16; 39:2), and the plotting in the councils of nations for the downfall of the resurgent Jewish State, point forcefully to the imminence of Israel's final, desperate battle in this "time of Jacob's Trouble" (Jer. 30:7; Zech. 14:1, 2).

ISRAEL SHALL BE SAVED

God has promised that He will save Israel in the Hour of her greatest distress and that He will break the nations that come against her in that day. Those awesome prophecies from Ezek. 38 and 39 and Zech. 14, long the focus of eschatological studies, emerged from the mists of chronological obscurity in 1948, since prior to that time there was no nation of Israel to be attacked. To a people as scattered as the Jews, there was no common compass point (the North) from which attack could come. But now, with the State of Israel established and Russia declaring herself the implacable enemy of Zionism, these Scriptures, long understood by students of Prophecy, come into clearer focus and should be on the lips of every lover of Zion, both Jew and Gentile. The signs of the times are plain to be seen.

For those among the Jews of the Diaspora who love not Zion but have sought assimilation and found forgetfulness, there can be no awareness of these signs. For them there can only, and justly, be a share in that portion of the Gentile world which they have chosen as their *milieu* both now and in the hereafter.

This great, unprecedented Time of Trouble (Dan. 12:1) has been building up toward its awful climax since 1914. Yet the eye of Faith sees far beyond the trouble to the time when men will beat their weapons of war into the hardware of Prosperity, and a new World Order will be established wherein the people will learn to do right (Hos. 2:18; Psa. 46:8-10; Isa. 26:9). "All the ends of the Earth shall see the salvation of our God" (Psa. 67:7).

FROM DESPAIR TO PROSPERITY

How can such a transformation be achieved? Since this question is far beyond the wit of Man to answer, again we turn to God's wonderful word, given by the Prophets of old. Firstly, the Jews in their desperation at the height of "Jacob's Trouble", will cry out to God for help. As we have shown from the scriptures, God will hear them and will save them miraculously from seemingly inevitable destruction (Psa. 107:19-21). As they come to see the significance of these things, so their Messiah will be revealed to them (Zech. 12:1-10) in those days when the anarchistic masses have done their work and Christendom is no more (Zech. 12:9, 10).

Next, the New Covenant foretold by Jeremiah (Chapter 31, verses 31-34) will be made between God and the Jewish Nation in the Land of Israel (Isa. 44:23). Under the terms of this Covenant its keepers will be led into the way of prosperity and everlasting life (Ezek. 36:26-28). This will mark the great turning point in the affairs of men, as the "still small voice" of 1 Kings 19:12 begins to be heard and heeded by the whole nation of Israel.

THE PROMISED BLESSING

Finally, the very essence of Zionism will be revealed as the World is directed to look back to that original, oath-bound Covenant which God made with Abraham. Mic. 4:2 will be fulfilled, and the Word of the Law of this New Covenant will be taken from Jerusalem by the Jews to all the Nations of the Earth for their blessing (Isa. 2:2-5; Gen. 22:15-18). Both Jew and Gentile will have been appalled and humbled by their terrible experiences in the Time of Trouble and will earnestly seek righteousness and peace (Zech. 8:20-23; 2:9-13).

As earth's inhabitants come under the terms of the New Covenant and the Curse is repealed, the graves will give up their dead (Ezek. 37; Isa. 38:18; Hos. 13:14) and evil on the earth will begin to be eradicated (Isa. 25:6-9). Thereafter, in a vast work of rehabilitation the nations of the world shall be taught the Truth, and as time progresses under the great Messiah's reign each individual heart will be carefully and accurately tested. All things and all creatures not found to be fully in harmony with God's perfecting laws, will be removed entirely and forever from the land of the living. No Hell of torture; no Limbo of waiting; but simply oblivion, extinction. As it is written, "They shall be as though they had not been" (Obad. 15-17).

But what say the Scriptures of those who learn to love the Lord, who seek righteousness and who gain everlasting life? Such is the beauty of expression with which the Bible describes the eventual conditions of perfected Man, and his home, Earth, that the believing heart is uplifted in joyful praise to God at the glorious prospect. And so we come to see how the fulfilment of Isa. 35 and 65, verse 17, with Psa. 67 and other rich and beautiful promises lies just beyond the dark, evil cloud of trouble which even now is gathering quickly toward the final storm.

Thanks be to God for his precious promises! Reverence for Him is the beginning of wisdom, therefore let us worship and bow down. Let us kneel before the Lord our Maker. (Psa. 111:10; Psa. 95:6).

JUDAISM AND YOUTH

Bitter feelings are aroused among the guardians of Judaism by some of the activities of certain Christian missionaries who attempt to convert Jews — especially Jewish youth — to Christianity, or to that version of the Christian faith held by the particular missionary group. Much of Jewish antipathy stems from the use of unreasonable methods, at times even objectionable and iniquitous methods, by some of these groups or their representatives, in seeking to win converts.

Although the success of these proselytizing endeavours is small when compared with the extensive financial and organizational resources devoted to them, Jews complain strongly that

they are a serious menace to their youth, and to the unity of Jewish family life which is so closely interwoven with the teachings of Judaism. The question arises — why has Jewish youth become so vulnerable?

THE MORE SERIOUS HAZARD

There is a hazard to youth of all religious persuasions which is much more serious than that of "conversion", about which little is said and even less done. It stems from those educational systems which teach Organic Evolution as opposed to Creation as the origin of species (especially of Man), undermining faith in the Bible by the supplanting of Divinely revealed truth with an unstable theory, a product of human imagination, which has never been substantiated. This position is reinforced by the wider effects of Rationalist thinking which prevails in our day, presenting Biblical truth as allegory, myth, or even as error where it does not conform to current, popular scientific thinking. Young people are thus being educated toward agnosticism or outright atheism.

Judaism is being questioned by Jewish youth regarding its principles, its practices and its relevance today. The evidence suggests that Judaism is hard pressed to answer a call for Spiritual reassurance from that section of its flock which has been taught in modern schools to doubt, to probe and to question basic principles.

True religion blesses man in providing him with (a) a relationship with God, based on experience, (b) arrangements for religious observance in service to and in worship of, God, and (c) hope for a future life free from sin and its effects. The "Judaism" of Moses' day, based on instructions given by God and recorded in the Pentateuch, provided the Jews with all those three things. The Law's arrangements provided a means of annual atonement for the sins of the nation by the sprinkling of the blood of sacrificial animals upon a Propitiatory, the Mercy Seat, in keeping with the requirements of Leviticus 9 and 16. Thus was Israel maintained in that covenant relationship with God, which provided the basis upon which all related religious observances were made acceptable. The strength of Judaism was in the proper observance of these Divinely specified arrangements alone.

For modern Judaism, however, a problem arises in that this Atonement is no longer made in accordance with God's requirements specified in Leviticus. In fact, it has not been possible for real Atonement to be made for nearly 2,000 years, for there has been no High Priest, no altar and no acceptable sacrifice available for the Jew to offer.

Furthermore, the infusion of human intellect into Judaism, especially by means of the Mishnah, has lowered the authority of its teachings, and the Kabbala is at odds with the command from God in Deut. 12:9-12 to ensure that all Israel clearly understood the Law and its implications. With its Divine authority thus vitiated and its message watered down by the teachings of its "wise men," Judaism is no longer the powerful, unifying influence intended by God. Small wonder that today's educated youth feels justified in questioning its relevance to the momentous issues facing the Jews and all mankind. The situation presents a challenge — and one that must be met ... but how? The problem, when we first examine it, seems insoluble.

Since the Mosaic Law was given only to the Nation of Israel, and the Covenant at Sinai was solely between God and the House of Jacob ("... you only ...", Amos 3:2), neither that Law nor that Covenant can by any means secure peace and prosperity for the whole world of mankind. Even when the Temple stood, no Gentile sacrifice was acceptable upon its altar. No atonement could be made for any nation save the one which God had chosen. Yet Israel, to be fully at peace, *must dwell among nations also at peace* (Isa. 2:3, 4). The Peace of Jerusalem, long prayed for (Psa. 122:6), *necessarily implies World Peace* (Psa. 37:11). Where, then, should the attention of the young be directed to give them an objective, a hope of universal peace based on the infallible Word of God, a vision to lift them out of the despairing philosophies of humanism and materialism?

THE SCRIPTURES AGAIN HAVE THE ANSWER

Jeremiah Speaks of a glorious time yet future, when a New Covenant will be made with Israel (Jer. 31:29-34); another Law Covenant (v. 33). By this means will Israel again be received fully into God's favor, and will play a glorious part as Abraham's seed in the blessing of all the families of the Earth (Gen. 12:3; 22:18). And in those days shall the Gentiles, humbled by their harrowing experiences in the coming, unprecedented Time of Trouble (Dan. 12:1), and having exhausted every other means of achieving their desired haven of peace, seek after God in their distress (Psa. 107:23-30).

ZIONISM'S LIVING HOPE

Zionism teaches that peace will be brought to this earth by Messiah (Isa. 9:6, 7). Furthermore, it will be accomplished through the Jewish nation, in the extending of Israel's New Covenant to all nations as they seek the Lord (Isa. 60:1-3; Zech. 8:20-23; Psa. 67), and as they turn to Zion and Jerusalem (Isa. 2:2-4).

Here then, in Zionism correctly presented in its wider application, is Judaism's answer to its young people — in fact to all enquirers. Not in a past of doubt and fumbling opinion; not in a Law no longer able to fulfil its original purpose; not in a maze of Medieval commentaries; but in the peerless truth of Torah and in the prophetic Word of God concerning Zion, being fulfilled in this our day. Let the eyes of the young be opened to God's promises for a glorious future for Israel. Let their hearts be made glad with a living hope for the blessing of all the families of the Earth (Isa. 35)!

Let them see, know, and learn by heart that their participation in these things begins with their acceptance of the infallible Word of God, and that granted this acceptance, their full participation will be a joy unending. When men agree, Conversion is irrelevant, and God has promised that in due time, full agreement among the nations will be reached under the terms of Israel's New Covenant (Isa. 2:4). Until that time, and toward that end, who will convert whom? Assuredly in those days will Israel be the great and successful missionaries — converters of millions! "*O house of Jacob, come ye ... walk in the sight of the Lord*" (Isa. 2:5).

ANTI SEMITISM

The term "Anti-Semitism," as commonly used to denote active opposition to the Jewish race, is a misnomer. From ancient times the Semitic branch of our human family included Babylonians, Assyrians, Phoenicians, Arabians and other descendants of Shem, son of Noah (Gen. 5:32) and probably his firstborn. Today, this would include the peoples of Syria, Lebanon, Iraq, Jordan and Saudi Arabia, as well as Jews.

That the term "Anti-Semitism" is used to describe race-hatred of the Jews in particular clearly indicates that the world regards the Jews as the pre-eminent descendants of Shem!

Historically, racial hatred has arisen within an ethnic group as a result of a threat, real or imagined, from an alien culture. Apart from other malign racial influences, man has all too often been unable to ward off the evil effects of plain provincialism — which fears anything "strange" or "exotic" — and the automatic reflex in all societies is to look for a scapegoat when anything goes wrong. A product of fear, ignorance and often jealousy, the effect of Racism is always to breed hatred, to degrade and to brutalize. It is particularly virulent where the vulnerability of immigrants is heightened by retention of distinctive features of their origin, such as skin-color, or culture, which inhibit their assimilation. In the case of the Jews, their hold on Judaism as a religious-social system, together with their aversion to intermarriage, clearly distinguishes them from their host populations.

This, however, does not account for the persistence and extreme malevolence which has marked hatred and persecution of the Jews over the years of their exile. Deeper reasons must be sought, which explain why that hatred reaches genocidal proportions.

Today, race-hatred is directed against the Jew from many different sources, even as it arises from many different causes. An examination of the most prominent of these will show how little hope of any permanent security the Diaspora Jews can count on.

EXTREME NATIONALISM

Strong feelings are aroused when immigrants with alien cultural influences appear to pervade and threaten a nation's traditional way of life, or to gain a disproportionate share of social, political or economic advantage. Extremists seek to short-cut any long-term political solution by taking direct action to eliminate the supposed threat.

Existing, hard-line "patriotic" organizations support the cause and others arise, all of which attract not only those with genuine fears, but many from the more brutally ignorant levels of society who seek merely an outlet for their natural violence. Such movements, in other circumstances, lead nations into expansionist wars, as in the Germany of the 1930s.

The Jewish way of life encourages hard work in its adherents, many of whom are shrewd in business and ambitious in social circles. To these talents must be added a cultural genius. These all result in Jews being prominently represented in the various worlds of business, finance,

politics, law, medicine, science, the arts and entertainment. As an immigrant population, therefore, they inevitably meet with envy and opposition from Extreme Nationalism. Our world, both currently and historically, abounds with evidence of this human situation and its terrible consequences, "... man's inhumanity to man".

To the Extreme Nationalist, International Zionism represents world-wide support for a supposed enemy in his midst. It becomes a target for his invective and, where unrestrained, the Jews themselves become targets for his physical abuse. As today's clamour and tide of hatred rise in demonstration and counter-demonstration, law and order become increasingly difficult to maintain. Minority groups, especially "colored" people, are exposed to attack, and the Jews also become vulnerable in outbreaks of violence. Where an extreme Nationalist movement succeeds in securing political power, persecution enters a new and very dangerous phase. The Nazi party was such a successful movement, with bad results known to all.

INTERNATIONAL COMMUNISM

This enemy of Zionism arises from the imperial form of Communism developed in post-revolutionary Russia, that implacable front-runner in the battle for world domination. It has a strong political theory, received from Karl Marx's analysis of nineteenth-century European capitalist society and his ideas on class warfare as the Juggernaut of change. Its weakness lies in its metaphysical sub-structure, which is a vague and narrow philosophical mixture of historical determinism and dialectical materialism.

So narrow is that metaphysical base, that it leaves untouched wide ranges of human experience and observation. Suppression, therefore, is the only defence against anything beyond its accepted spectrum of reality; which explains Russia's sensitivity to the activity of Individuality, Conscience and Will among her subjects (this is clearly demonstrated in her treatment of Dissidents). Religion itself is seen as a drug, the usage of which must be abolished before Man's real happiness can be achieved.

At one time, the world influence of Christian Catholicism was seen as the greatest obstruction to International Communism's ambitions. The Papacy was, and still is, the bulwark of that obstruction. In more recent times, however, the infiltration of Marxism into the ranks and leadership of provincial Roman Catholicism, has brought about a revolutionary spirit against aristocratic and capitalist rulers who traditionally, from the days of the Holy Roman Empire, had been the Papacy's allies in ruling the nations. This has greatly weakened the central authority of the Pope.

In lands where the Reformation has brought a rejection of Papal power, Socialist principles are bringing about a less marked, but very real, similar change, as they infiltrate the world of Protestantism and Nonconformity. The Ecumenical movement, the hope of many for building up a united front against the growth of Communism, is not seen by Communists as a real threat since the divisions within the Christian World, apparent to all, are increasing in number with each step in that direction. The Papacy therefore is no longer the one great challenger for that world-wide authority desired by the equally dogmatic and centrally (Russian) controlled authority of

International Communism. Instead, another threat is seen as arising from the historic and religious past which the wisest of political visionaries could not have foretold.

The political and religious wings of the modern Zionist movement have lifted the Jews to nationhood and to such international prominence as brings their family name "Israel" (Gen. 35:10) nearly 4,000 years forward in time and into the forefront of current world affairs. In 1896 when Herzl produced his work "Judenstaat" (literally "The Jew's State"), he and others of the early political Zionist movement had no knowledge of the influence of the Christian, Charles Taze Russell's teachings, which had awakened in men's minds the consciousness of religious Zionism. That consciousness, together with the effect on Jewish thinking of the Holocaust in Europe, was to help power the movement Herzl had started to achieve nationhood in the State of Israel as we know it today. That State is now seen by Russia as a potentially powerful opponent of International Communism.

From the standpoint of Communism, the enemy is not the Jew according to his blood, since many of Jewish extraction have been leading theoreticians and militants in Communism's ranks, e.g. Marx (otherwise, Mordechai) and Trotsky (otherwise, Bronstein): rather, the enemy is the Jew as Capitalist, and the Jew as Zionist. However, Capitalism is but a temporary threat and will vanish, Communism teaches, in the Historical Process as in a great dialectical interplay between the enslaved workers (Marx's "proletariat") and their harsh, money-controlled economic environment, contact will lead to continual abrasive encounters. The succession of such painful experiences, with their eventual awakening effect on the masses, would lead to growing calls for Justice, and for political organization as a means of enforcing change. A series of progressive, revolutionary steps toward emancipation would then occur, like marching feet, moving society inexorably forward into a new world order (Joel 2:7 describes a certain degree of success which will attend this "march"), leaving broken Capitalist institutions, kings, aristocracies and clergy as mere references in the pages of history. Marx believed that in such a situation, his early exposé of the nature of the Capitalist world would serve to hasten its inevitable, historically determined overthrow. Such a speeding up of events would shorten the period of suffering for all concerned. And so, the Jew as Capitalist is seen as a real, but temporary opponent in man's progress toward Marx's dream of a free society, toward which Communism is but an essential, preliminary step.

The Jew as Zionist is, however, another matter. Religious Zionism, in particular, lies outside the span of Communism's metaphysical substructure. There is no answer, in the philosophies of Materialism and Determinism, to the religious claims of Zionism. Furthermore, there is enshrined within Zionism a promise of world influence (Gen. 22:17, 18), coveted by Russia. That this influence will be of God and toward the world peace of Marx's dream, carries no weight with atheistic, power-hungry men fed on a materialistic philosophy, such as lead Russia today.

The Jewish State, supported by resources of wealth, influence and intellect from the vast pool of the Western, Capitalist Diaspora and largely directed by the World Zionist Organization, is now emerging as a significant, long-term obstacle to International Communism's drive for world domination. Battle cannot be fought on Zionism's home ground, which is largely and increasingly religious, since anything which stirs the world's religious consciousness, threatens Communism

at its weakest point. Historically also, the weight of argument is on the Jewish side, especially as archaeological finds in Israel prove rights based on ancient association with the Land. The slogan, "Zionism is Racism", is therefore an invented proposition aimed at forcing the battle into a modern political arena where Communism thrives, and where Zionism can be attacked.

Assuredly, International Communism fears Zionism and will suppress it, even eradicate it and the State of Israel with it, if opportunity can be found.

EXTREME SOCIALISM

The spectrum of "Socialism" is so wide, reaching from "Right-wing Labour", with its Utopian social schemes based on reform rather than revolution, to those ill-defined but highly revolutionary regions where Anarcho-Syndicalism works away at its political theory, that a common view of Zionism does not emerge. It is nevertheless true that the further "left" the stand, the greater the degree of Anti-Semitism displayed. Socialist movements which represent pluralist interests afford a certain degree of shelter to alien cultures, permitting their survival. In moving further to the political "left", however, these give way to totalitarian regimes where "The State" is given the almost deified standing of an arbitrary, external power dominating society. To this power, sectional and individual rights must be subjugated. Further still to the "left", lurks Anarcho-Syndicalism and the stateless, leaderless group. Such mob-like groups are prominent and vociferous in anti-Semitic demonstrations today.

To the extreme political Left, the world-wide influence of the Jews, especially their prevalence in the sphere of Capitalism, is a menace to hopes of revolutionary change. World Zionism is seen as an organization of the Diaspora's resources behind the State of Israel in order to perpetuate the Capitalist system and to strengthen the Jews' position in it. Furthermore, Zionism's teachings that the Jews are a "special" people, and that the World, for its blessing, will be subjected to a descendant of the ancient Hebrew King David, ruling from Jerusalem, are violations of the basic tenets of extreme Socialists' beliefs. Hence the stridency of their borrowed slogan, "Zionism is Racism", and their loud support of territorial claims of the Palestinian Arabs to possess at least a part of the "Promised Land".

ISLAMIC EXTREMISM

Islam is by no means an "Arab" religion. On the contrary, it claims Universal relevance, and has pretensions to world domination, the quest of which is permitted by force of arms in the doctrine of Jihad (Holy War).

Although Islam first took hold among the Ishmaelites (Abraham's descendants by the Egyptian woman, Hagar) in the Arabian Peninsula, its founder, Mohammed, was probably not an Ishmaelite. His parents were of the Hashemite family, of an Arabian tribe, the Koreish, which according to some authorities claimed descent from Joktan, son of Eber, and not from Ishmael, son of Abraham who came from Peleg, Joktan's brother (Gen. 10:25-29; 11:16-26; I Chron. 1:19-23). All authorities agree that Arabian genealogies were never committed to writing before the spread of Islam, and only in exceptional cases were they remembered. Rarely indeed would they

be likely to be historical for more than two — or at most three — generations before the founding of Islam.

Following Mohammed and the early Caliphs, Islamic rulers have included various nationalities, such as Caucasian, Mamelukes, Kurds and Turks, while nations from the Punjab to the Atlantic Ocean have bowed before the onslaught of fanatical Muslim warriors. Many indeed are the races conquered then, and most bow still to Mecca.

In recent times, attempting to arouse again the spirit of Islam, Iran and others have sought to promote a world-wide militancy, and have even spoken of declaring a Jihad (Holy War) against Israel; while some, in opposition to other Islamic leaders, have contemplated peace with Israel. Moreover, nations of the Muslim world are divided in many ways, including sectarian squabbles and mistrust; border threats, skirmishes and even open warfare where the cause of Unity gives way to policies of self-interest; revolutionary activities of Marxists against the old order of autocratic rulers, and by deep differences between advocates of a rigid, authoritarian Islamic culture and those who favor a more open, tolerant, democratic, "Western" culture. Under such pressures, it seems inevitable that further changes to the political scene will occur.

Islamic Extremism does not, therefore, have a stable base upon which to build unity and support in the Muslim world, in consequence of which a concerted, massive campaign against Israel, using the full potential of Islamic resources, has not been possible. This appears to be Providential, since were it otherwise, in wealth, in numbers and in weight of armaments, the odds favoring Israel's enemies would be overwhelming, and Israel's very survival would be at stake.

The new Islamic opposition to Zionism centers on the authority with which the Jews have re-established their presence in the Middle East as a nation in the heart of the old Islamic empire. This presence includes control of the City of Jerusalem, and the growth of militant Judaism (which Islam has bitterly opposed since 622 C.E., the year when at Medina, the Jews spurned Mohammed as a prophet of God).

And remember when Moses said to his people, "O my people! call to mind the goodness of God towards you when He appointed Prophets among you and appointed you kings, and gave you what never had been given before to any human beings: Enter, O my people! the holy land which God hath destined for you. Turn not back lest ye be overthrown to your ruin." (KORAN Surah 5:20)

Islamic militants today, as is common with extremists, permit their own rules of conduct and belief to be ignored, twisted or "tailor-made" to suit the occasion. Otherwise, for instance, the just, wise, Divinely ordained provision of the Holy Land for the Jews, acknowledged in the Koran (Surah 5), together with their security of person and property as "the people of protection", provided under the "Covenant of Omar" in the year 637, would be honoured.

It was, in fact, an imperfect knowledge of the "Old Testament" which provided Mohammed with most of his religious understanding in pre-Medina days, and the Jews were his first-sought

love after the Hegira (flight from Mecca to Medina, 622 C.E.). It was Judaism's arrogance in spurning his teachings and himself as a prophet of God, which inflamed his feelings against them. In like manner, "... Israeli conceit and arrogance" (Anwar Sadat, 25 April 1972) infuriates the zealous Muslim today, so that he joins with feverish enthusiasm the chorus begun in the United Nations General Assembly Resolution of 10 September 1957, "Zionism is (a form of) Racism".

Jews may hope for some kind of mercy from Islam only while the "stamp" of "humiliation and abasement" remains upon them, according to the Koran's teachings. The time is now due, however, as we have shown from the scriptures, for the repeal of that historic condition, and for the elevation of the Jews to nationhood and to eventual security and world-wide influence in the new World-Age now being ushered in. Messiah will reveal Himself to the Jew first, and then to all mankind, with power and authority bringing Peace to this troubled world. Devotees of Islam (submission, surrender, obedience) will then bow before the teachings of *another book*, the New Covenant, and together with Earth's other millions, they will come to Zion with songs and everlasting joy upon their heads (Isa. 35:10).

PALESTINIAN ARAB NATIONALISM

Nationhood was never sought by the Palestinian Arabs until it was put into their minds by Muslim neighbors, when Israel agreed to the U.N. Partition Resolution of November, 1947. The terms of that Resolution were recommended by an international committee appointed by the U.N. General Assembly, and accepted by the Jews but not by Arabs.

Aware of mounting Arab opposition to the Resolution, the British, embarrassed by their alliances, announced their decision to withdraw from their Mandate, giving 15 May 1948 as the effective date. David Ben Gurion announced the Independence of the State of Israel on the 14 May, and the surrounding Arab states immediately stepped up their wordy opposition into open warfare by launching an invasion against that land granted to the Jews by the U.N. Resolution. 600,000 Arabs, previously living peaceably enough with the Jews, left the disputed territory voluntarily. There was no dispossession, there were no enforced refugees. Assuming that the new State of Israel would be throttled at birth by the near-encircling Arab armies, they awaited the time of their return to what would then become, in direct opposition to the U.N. Resolution, an entirely Arab Palestine. Their hopes were dashed however as the Arab armies met with military defeat. The Palestinian Arabs who had left their homes were stranded.

From that time it has been a ploy of the Arab nations to retain those "refugees" as a separate entity and in conditions of privation, as an object of pity to be used politically, especially in the United Nations, against Israel. There is no justification for the continuance of those privations, bearing in mind the colossal wealth at the disposal of the oil-rich "brethren" of the Arab or Islamic world.

Militants arising among Palestine nationalists are sworn to uphold a Covenant, the Palestine National Covenant formulated by the Palestine Liberation Organization and recognized by all Arab governments but one. This Covenant denies the Jews a national identity (Article 20). It terms

the return of the Jew to his internationally agreed homeland, a "Zionist invasion", and calls it an Arab duty to purge the Zionist presence from Palestine (Articles 15 and 16).

Zionism is there declared to be a fanatical, aggressive, imperialist, colonialist, expansionist and racist movement (Article 22) and a majority of the U.N. member states uphold the P.L.O. as the legitimate representative of the Arab Palestinians (although their leader and spokesman, Yasser Arafat, born in Cairo, has dubious claims to Palestinian nationality).

In view of the foregoing, the activities of extremists among Jewish religious parties, in seeking to apply unilaterally their own interpretation of Biblical promises to the Jew outside of any historical context and in violation of Justice to others, has merely served to exacerbate the situation and to play into the hands of Israel's enemies. God unfolds His own plan in His own time: He is not "upstaged" by men.

THE CHRISTIAN WORLD

That the Christian world should be found among those who have misrepresented and persecuted the Jews, is particularly shameful. It is nevertheless true that from the onset of the Dark Ages, atrocious crimes have been committed against the Jew as a race, *in the name of Jesus!* Indeed, trapped as so many Christians still are in Dark Age errors, with the best of intentions they are led to believe, and teach, horrible misrepresentations of a great deal of what the name of Jesus stands for.

While followers of those Godless social and political philosophies earlier described are benighted in their understanding and limited in their responsibility by sheer ignorance, having neither knowledge of nor belief in God's plan, with the Christian world this is not so. In Apostolic days the Truth was well known and clearly taught (Acts. 20:27), but as Europe declined, then collapsed in anarchy and warfare, that Truth gave way to Dark Age errors. With the advent of the Holy Roman Empire, Christendom emerged, and within its borders the plan of God for the salvation of Man was distorted and largely lost, and God Himself was terribly blasphemed by such false doctrines as the Consciousness of the Dead and Eternal Torment. Thus was error built up around man's understanding of God, His people, character, works and purposes.

Among these perversions the once-held Truth on the nature and office of Jesus was lost, as the erroneous doctrine of the Trinity was introduced some three hundred years after Jesus' death. For centuries, Trinitarian teachings have led men to believe that God Himself died on the cross at Calvary. How foolish! As if mortal man could kill God, the Immortal (i.e., death-proof) One! Calm reflection on this illogical proposition should be enough to send every Trinitarian back to the Bible in meditation and prayer, seeking the spirit of a sound mind and the truth on the Unity of God (Deut 6:4; Isa. 46:9), even as Jesus taught it (Mark 12:29).

Unfortunately, the error not only survives, but thrives, and gives the deluded Christian a seeming justification for believing that the Jews killed God! Deicide! Is there any wonder that such a one has a distorted picture of the Jew? Moreover, where Pride or Avarice could benefit from decrying, exploiting or expropriating the exiled Jew, an excuse to do so was ready-made

with popular support assured. And so it was that in the Christian world Jews were subjected to terrible injustices and persecutions by those who claimed to serve the God of Love.

In more recent times, the growing threat of Marxist Philosophies and of revolutionary ideas, has led Christendom's hierarchies to draw together, seeking to heal the Reformation's rift so as to combine their flocks and consolidate their powers into a position of unity and strength. Ecumenicalism is really a means of conscripting Christendom's resources against the Day of Battle (Prov. 21:31; Jer. 50:22). Fear and the need to muster support is causing Christendom's leaders to run to and fro (Dan. 12:1, 4) seeking allies.

In a blaze of publicity they have visited and spoken of "Forgiveness", and "Peace", even among those formerly deemed to be outcasts, damned forever. Such peace is not real peace (Jer. 8:11, 15). Let the Jews beware the pontiff's smile, remembering that it hides centuries of unrepented, unadmitted persecution. Let them bear in mind that the hands now raised to bless (?) were at one time raised to strike — and into their present raised position they are forced by circumstance, not by love or understanding!

Away from Christendom, and among those of the "Jehovah's Witnesses" sect, the position remains hard, and no hope is held out to the Jew since Jesus' day. The "J.W.s.", having rejected the teachings of the one they claim (quite wrongly) to be their founder, i.e. Pastor C.T. Russell, now teach that the Jewish nation as such has been condemned in a final judgment and that there is for that nation no hope of redemption and restoration to God's favor. Floundering in dogmatically asserted error, the "J.W." leaders follow the course of the Papacy in its early development, claiming to be God's only representative and mouthpiece here on Earth. Of this particular enmity, which again lays the foundation for religious persecution, the Jews are well aware.

Even among those Messianic Millenarian Christians who uphold the Restoration of Israel as part of God's plan, errors creep in to disrupt the good work otherwise done. The erroneous belief that the Jews must be converted to Christianity before Messiah comes stimulates unwise zealot missionaries to harry Jewish communities and individuals in feverish attempts to obtain converts.

The truth of the matter is that the Jewish nation will never be brought into the Christian fold, for such is not part of God's plan. On the contrary, we believe that as the organizations of Christendom founder and sink in the great Time of Trouble now upon us (Zeph. 1:14-17; Dan. 12:1; Jer. 25:33), the Jewish nation in the Land of Israel will survive in relative prosperity. One final wave of trouble will roll toward that nation, however, as the remnants of the Gentile nations seek its destruction. Those marauding armies will nevertheless be broken as God miraculously delivers Israel (Ezek. 38:18–39:29; Jer. 30:7-11). The people will then recognize their true Deliverer as the long-awaited Messiah, and will in accepting Him, turn to God with their whole heart (Zech. 12:9, 10; Jer. 24:5-7) and take up their position in God's plan for the blessing of all the nations.

Let Christians, therefore, as they recognize their high privilege, cooperate in this great work of speaking words of comfort to Jerusalem (Isa. 40:1, 2). Let them urge the Jewish people to have faith in God's wonderful promise for their high destiny in the Land which He gave them so long ago (Gen. 17:1-8; 35:9-13).

TRADITION

Much of what is necessary to the proper and orderly running of the affairs of men and of nations, is received from traditional thought and behavioral patterns. Such reliance is placed upon this source, that all too often it is not seriously questioned as the young succeed their elders.

Good traditions are a worthy heritage, bequeathing noble concepts, just and compassionate precepts and healthy practices to each new generation. Seeds of future evils are sown, however, where ignoble precepts and base practices, born of fear, pride, avarice or any other disreputable characteristic enter the traditions to live on unchallenged, a corrupting influence rooted in the folk-lore of a population. "... if you let in but one little finger of Tradition, you will have in the whole monster — horns and tail and all." Thus was it seen by the English historian, Thomas Arnold.

In our day, the prevalence of degrading impressions of the Jew is a malign influence in nations that have allowed this historic injustice to remain unexpurgated from their traditions. Even their everyday language is tainted, and many dictionaries, in fact, still include viciously insulting meanings of the word "Jew", when giving the figurative and colloquial meanings. The effect of this is to promote all forms of denigration and persecution by suggesting universality of such views and the social acceptability of such word usage.

By this means, errors and injustices from a benighted era in European and other histories are perpetuated. In such an environment, unreasonable suspicions and instinctive dislike flourish, which all too often have been whipped up into bitter hatred leading to acts of barbarity. Even in this present "enlightened" day, and in the streets of our most "enlightened" cities, men and women march and cry against the Jew just because he is a Jew.

The children of Christian families are particularly vulnerable to this insidious attack on their developing sense of social tolerance and justice, receiving from such evil traditions an early predisposition toward racial hatred. Surely we should root out all such pernicious matter from our literature, and from the heritage of custom we leave to future generations!

Summary and Conclusion

Wherever the Jews have settled in their Dispersion, sooner or later they have been persecuted. The insistence of the Jews (other than assimilationists) on the practice of their own unique culture, Judaism, within the social and religious framework of the host group has served to isolate them, and to expose them to suspicion, envy and calumny, leading to persecution. Each host nation or city has "discovered" its own peculiar justification for harassment, expropriation, expatriation and even the slaughter of its Jewish population. Such is the number and diversity of these various "justifications", and yet such the similarity of the end result, that one common

source of Jew-hatred must be suspected. And such, we find, is the case when viewed from the Biblical standpoint.

The Bible teaches that the rehabilitation of the Jew in his own land heralds the blessing of all the nations (now under the curse, Gen. 3:8-19; Isa. 24, esp. verse 6), in the fulfilment of God's promise in Gen. 22:18. We hold also, that the blessing of the nations heralds the end of Satan's "reign of terror" in the Earth.

Orthodox Judaism teaches that there is no personal Satan — that there is but a principle of evil, *called* "The Adversary" (Job 1:6) or "Satan". We teach, however, that there is not only a "principle", but a *PRINCIPAL, even a PRINCE OF EVIL*, called Satan! And he it is who has raised up, continues to raise up now and, we fear, will yet raise up such opposition to Zionism as would, without Divine intervention, destroy the nation of Israel and thereby thwart God's purposes in the Earth.

Satan knows full well that the Restoration of Israel will, according to God's eternal purposes, mark the end of his own, evil dominion over Man. Hence, the underlying intelligence, the bitterness, the continuity, the universality and the coordination in our prophetic day, of hatred of the Jews and of Zionism in particular; and of such events as the Holocaust in Europe, which was a Satanically provoked, systematic attempt at Genocide.

Even in defeat, Hitler's Germany had taken toll of six million Jewish lives, one third of all the world's Jewish population. Had Germany won the victory, then Hitler's "Final Solution", the vast, inhumanly cruel genetical sterilization program against the Jews, already launched, would have completed his fell purposes (Satan's, really!) by reaching across the world in the wake of his armies to destroy that "seed of Abraham", and to deny the Land of Israel its only true inheritors.

Yet such is God's care over the Jews, that come what may He will preserve them from extinction and raise them up to fulfil His purposes in them, in His due time (Jer. 46:27, 28). The dead will rise to join the living as their graves are opened (Ezek. 37:12-14; Hos. 13:14), and in the outworking of God's eternal purposes not only Israel, but Earth itself and all its peoples shall emerge from under the veil of evil (Isa. 25:7, 8) for all creation to rejoice together in the sunshine of God's love (Psa. 148; Psa. 150:6).

Fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid." Jer. 30:10.

THE ISRAEL COMMISSION

The Governments of the world naturally and rightly require a name, a title, for all corporate works done on an international scale, so that the affairs of nations can be orderly and the interests of their people safeguarded. The "ISRAEL COMMISSION" is such a title, used by an association of Christian Bible Students who, by study of the Bible and relating its teachings to the

times and conditions in which we live, have come to understand and believe prophecies concerning the Restoration of Israel. As such they are Philosemitic, Christian Zionists.

The Commission has no clergy, there is no hierarchy, no roll of membership. It is neither a sect nor an organization; it is a Movement, which draws support from individuals in all walks of life who hold a common belief. It is affiliated to another Christian movement, the Laymen's Home Missionary Movement (L.H.M.M., or more commonly, Bible Standard Ministries) which has a similar constitution, but a somewhat different work, in that it directs its message, which is unsectarian and interdenominational, toward the Christian and the uncommitted Gentile world.

The L.H.M.M. is "Missionary", not in the usual "Conversionist" sense, but in the sense of being entrusted with a duty, a work, a mission. It has returned to the very source of Christianity, the Bible in its two parts, the Old and New Testaments, for the articles of a believer's faith, and for the rule of conduct both for the individual Christian and for assemblies of Christians, of "Ecclesias". Religious doctrines and practices not fully in harmony with the Bible's teachings, are not accepted.

Arising from studies of the remarkable way in which Bible prophecies and chronology, together with attested histories both ancient and modern up to the present time, combine to focus attention on Israel today, the Movement accepts the directions in Isa. 40:1 and 2, as a Divine Commission to speak now. It has, therefore, vested all its efforts to help and comfort the Jews in a separate work, using its own resources to set up the "Israel Commission" to accomplish these purposes.

The work of the Commission is, in consequence, not to seek converts from among the Jews to any of the Christian sects or churches, but, "to speak (comfort) to the heart of Jerusalem and call unto her that her time of sorrow is accomplished" (Isa. 40:1, 2; Leeser). We who support the Movement believe that particular scripture to be addressed to us, as to all others who understand and accept its message. We believe that God's favor, withdrawn from the Jews for nearly two thousand years (and who could reasonably claim that He favored them during those years of exile?) has been returning to them for the past hundred years. Particularly so, in that the year 1914 with its outbreak of war among the nations of Christendom, marked the end of that time during which God permitted Gentile nations to hold universal dominion and to rule over Jerusalem. Thus Luke, a Jewish writer in the New Testament, tells us "... and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled".

The 1914-18 war, we believe, marked the end of these "Gentile times," as subsequent events attest in a most emphatic way. The Commission's work, therefore, is to draw attention to the Scriptures and to show, by reviewing the generalities of world history, by analyzing the worldwide social, political, economic and religious crises of these present times, and by pointing to the significance of the founding of the modern State of Israel, how Bible prophecy has foretold these things, and what it portends for the near and distant future for the blessing of Man and his home, the planet Earth.

The Commission's aims are legitimate, honest, open and aboveboard. Its message is quite clear. God's favor is returning to Jews in the Holy Land *AS JEWS*. The Nation of Israel will never come into the Christian fold, but will be used as *a Jewish Nation*, in the blessing of the whole World of Mankind even as stated away back in Abraham's day (Gen. 22:16-18) where the foundations of Zionism were laid. Isaiah 40:1 and 2 bids all of those who believe this to announce it, be they Gentiles (Isa. 11:10 and 60:3) or Jews. We of the Israel Commission believe it, and so we speak.

Not for the first time does God speak to the Jewish people through other agencies than their own. Isaiah 40:2 is as direct a charge to the thinking Christian today as was Isaiah 44:28 and 45:1 to Cyrus. It is interesting to turn to the first and seventh chapters of Ezra the Priestly scribe, and read there how believing Jews were glad of help and acted upon direction from Gentile Kings whom Jewish prophets had bestirred in the years of Exile. Thus, the Second Temple was build

TO THE JEW FIRST

We commend the attention of all Christians to the fact that the New Covenant belongs to the Jew first, not the Gentile. No, not even to the Christian alluded to by Paul in Romans 2:28, 29, does it belong or even apply. Jeremiah 31:31-34 is explicit that it will be negotiated with that people *with whom God made the first covenant* when He brought their fathers out of the Land of Egypt. This should lead Christians who have believed otherwise to examine the articles of their faith, for if they are not now under that New Covenant, where *do* they stand in relation to God? We shall be glad to help them out of their dilemma.

By the Grace of God, our work continues. The Nation of Israel will be saved out of her troubles, and in due time The Lord will, by that same New Covenant, use her in bringing such peace and prosperity to pass for the blessing of this whole groaning creation, as shall make of the greeting, "Shalom", not merely a heart-felt good wish for the future, but a universal acknowledgement of God's present and everlasting favor.

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10).